hardly be characterised by that epithet; for when
we say subconscious, we think readily of an obscure
unconsciousness or half-consciousness or else a sub-
merged consciousness below and in a way inferior
to and less than our organised waking awareness *or,*
at least, less in possession of itself. But we find,.
when we go within, that somewhere in our subli-
minal part,—though not co-extensive with it since
it has also obscure and ignorant regions,—there is.
a consciousness much wider, more luminous, more
in possession of itself and things than that which
wakes upon our surface and is the percipient of
our daily hours; that is our inner being, and it is
this which we must regard as our subliminal self
and set apart the subconscient as an inferior, a
lowest occult province of our nature. In the same
way there is a superconscient part of our total
existence in which there is what we discover to be
our highest self, and this too we can set apart as a
higher occult province of our nature.

But what then is the subconscient and where
does it begin and how is it related to our surface
being or to the subliminal of which it would seem
more properly to be a province? We are aware of
our body and know that we have .a

physical
existence, even very largely identify
ourselves with
it, and yet most of its operations are
really sub-
conscious to our mental being; not only
does the
mind take no part in them but, as we
suppose, our
most physical being has no awareness of
its own
hidden operations or, by itself, of its own
existence;